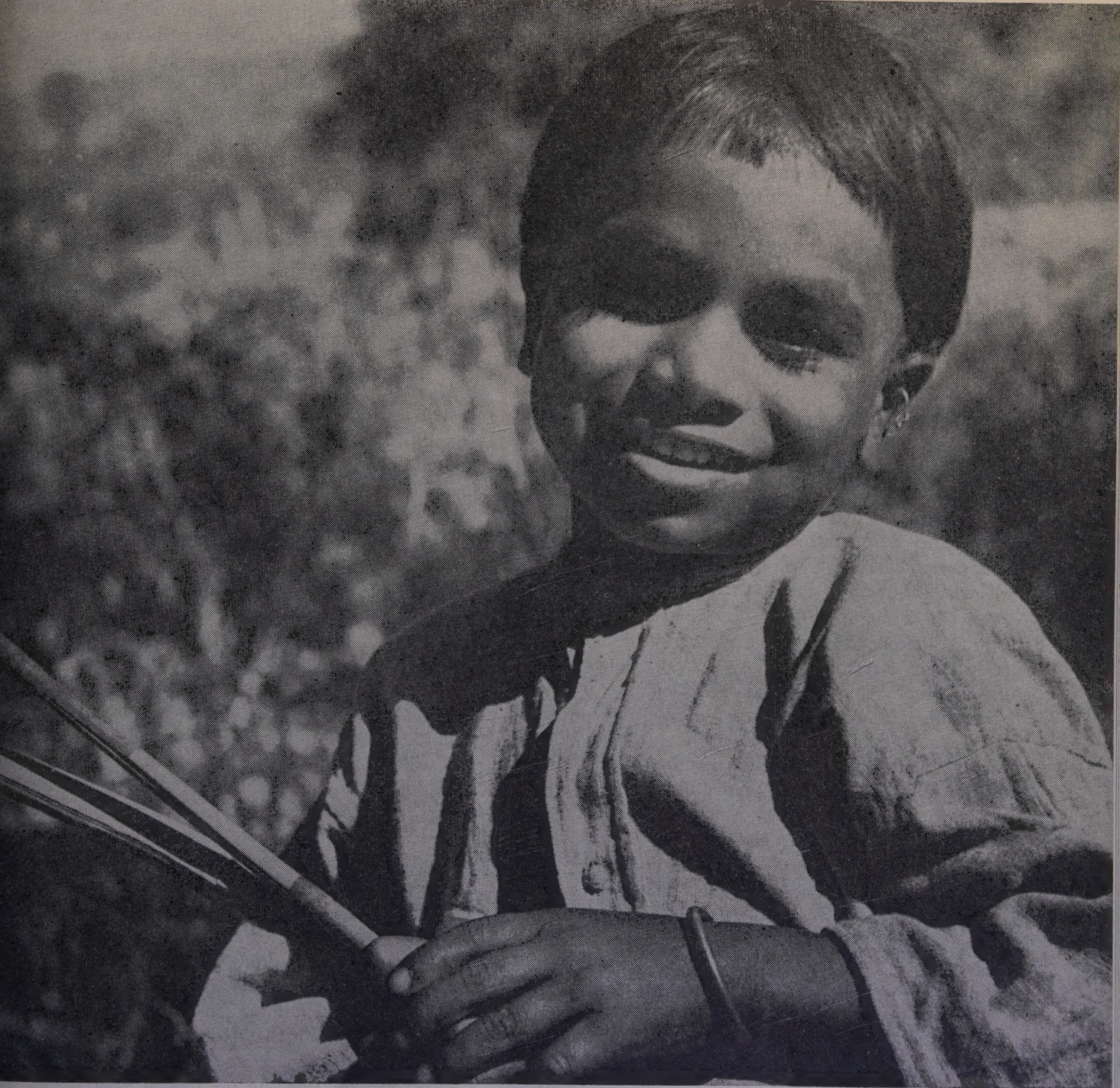


The Alliance Weekly

MARCH 7, 1956



In this issue

Jesus Christ My Healer

By A. B. Simpson

A YOUNG BHIL LAD, INDIA

The Editorial Voice

THE USE AND ABUSE OF BOOKS

III. Speed and Memorizing

A book is a reservoir in which the raw material of thought is stored; or, otherwise viewed, a channel through which ideas are piped from one mind to another. It is therefore not an end but a means only. In itself it is but a few ounces of paper and cloth and ink, the sum of which can be bought anywhere for a few cents.

It is necessary that we understand this, for some persons confuse the means with the end and by association come to attribute to a book powers almost magical. There are those who acquire books from a sort of compulsion, imagining that there is some kind of intellectual advantage in the mere fact of possession. Others seem to believe that they are the better for merely reading the book, as if its mysterious treasure passed into the mind as the eye travels over the page. I have seen men stroke and fondle a book with a kind of superstitious reverence as if they hoped that something wonderful would rub off on them by physical contact. The bibliophile who gloats over his volumes is no better off than the miser who, with drawn shades, counts his money over and over before returning it to its hiding place again. Books and money are alike in that they are useless when hoarded. Each has a purpose and is valuable only when allowed to fulfill that purpose.

The Greek moral philosopher, Epictetus, understood well the difference between means and end, and exhorted his listeners constantly to beware mistaking the one for the other. The wise old Stoic looked for results in the life and was not impressed by the number of books his students had read. "Show me then your progress in this point," he demanded. "As if I should say to a wrestler, 'Show me your muscle' and he should answer, 'See my dumbbells.' Your dumbbells are your own affair. I desire to see the *effect* of them."

That brings us naturally to inquire whether or not there is any advantage in the new stepped-up speed reading advocated so widely today and, conversely, whether there is any real disadvantage in slow reading habits.

The advocates of speed reading like to tell of such men as Theodore Roosevelt who, it is said, could sweep his eyes down a page and grasp what was written there at a glance and almost without effort. Such a man is too rare to set the pace for the rest of us. His kind

occurs about as frequently as an albino crow and all practical purposes may be passed over as having no meaning for the ordinary student. If our only desire were to pack information into our heads, then we might profit by the ability to race over the page. Since, however, we seek in books more than information, the ability is surely of questionable worth. If reading is for one of its most important benefits intellectual communion with superior souls then rapid reading is a positive disadvantage. The slow, leisurely walk through the woods will teach us more than a sprint that makes observation impossible; and the quiet, deliberate perusal of a great book, with many stops and frequent retracing of our steps, will always be best. In that way we learn from the book and from ourselves at the same time. Briefly, no one should worry about his reading rate. Find your natural easy pace and let who will race with you. Remember the hare and the tortoise.

Closely related to the idea of reading rate is the question of the relative importance of memorizing—whether one should try to memorize, and if so, how much.

Certain cultures have stressed memorization to a degree where education consists largely in learning by heart a few of the classics. This was true in ancient China and in India, and I believe is still true in some parts of the world, such as Arabia. Missionaries tell us of the remarkable ability to memorize possessed by some of the Orientals, an ability which they find they cannot possibly match.

About this two things may be said: One, that the skill in memorizing is found almost exclusively among peoples where books are scarce and where a comparatively limited few important classics are about all the learning matter required for an education as understood by those peoples. In the English-speaking world of today we have available not only everything that has ever been written in our mother tongue, but everything that has ever been written in any language done for the first time in English translation. In the face of such a mountain of books, memorizing on any wide scale will be found to be altogether impossible.

The second thing is that excessive memorization kills the impulse to think independent thoughts and reduces us into tape recording machines full of other men's words but without a vital idea of our own. It is my considered opinion that a book that has fed a great thought into my mind and inspired me to explore new ideas on my own has done vastly more for me than the book I have memorized from cover to cover.

My own method is to confine my memorization to the Scriptures (King James Version!) and the great hymns. I memorize passages of Scripture so I can use them in my sermons and meditate on them as I travel. I like to store the great hymns in my mind to sing them with my breath anywhere under any circumstances at any time. Further than that I do not give myself too much concern about memorizing.

Next week: "Reading for Verbal Skill."

Jesus Christ My Healer

A Personal Testimony

By A. B. SIMPSON

This article, which will appear in two parts, is taken from the book, "The Gospel of Healing," written by Dr. Simpson about 1890. He describes how he received the truth of divine healing in 1881, and its effect on his later ministry. Dr. Simpson was founder of The Christian and Missionary Alliance. He died in 1919.*

...L that I know of divine heal-
the Lord had to teach me Him-
in my own life. I was not per-
ted to read anything but His own
rd on this subject until long after
ad learned to trust Him wholly
myself.

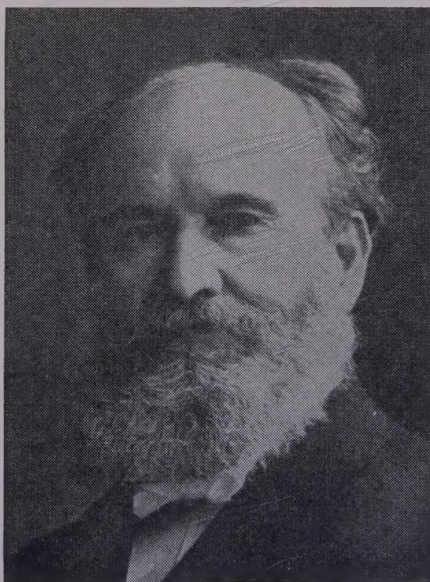
For more than twenty years I was
ufferer from many physical in-
ities and disabilities. Beginning
fe of hard intellectual labor at
age of fourteen, I broke down
lessly with nervous prostration
le preparing for college, and for
ny months was not permitted by
physician even to look at a book.
ing this time I came very near
th, and on the verge of eternity
e myself at last to God. After
college studies were completed
became at twenty-one the am-
ous pastor of a large city church
, plunging headlong into my
k, I again broke down with heart
ble and had to go away for
aths of rest, returning at length,
t seemed to me at the time, to die.
allying, however, and slowly re-
ering in part, I labored on for
rs with the aid of constant reme-
s and preventives. I carried a
le of ammonia in my pocket
years, and would have taken a
vous spasm if I had gone forth
out it. Again and again while
bbing a slight elevation or going
a stair did the awful and suffocat-
agony come over me, and the
ught of that bottle as a last resort
eted me. Well do I remember
day in Europe when I ventured

to the top of the Righi in Switzer-
land, by rail, and again when I tried
to climb the high Campanile stairs
in Florence; as the paroxysm of im-
minent suffocation swept over me I
resolved that I should never venture
into such peril again. God knows
how many hundred times in my
earlier ministry when preaching in
my pulpit or ministering by a grave
it seemed that I must fall in the
midst of the service or drop into that
open grave.

Several years later two other
collapses of long duration came in
my health, and again and again dur-
ing these terrible seasons did it seem
that the last drops of life were
ebbing out.

I struggled through my work most
of the time and often was considered
a hard and successful worker, but
my good people always thought me

A. B. Simpson



so "delicate," and I grew weary of
being sympathized with every time
they met me. Many a neglected visit
was apologized for by these good
people because I was "not strong."
When at last I took the Lord for
my healer, I asked Him to make me
so well that my people would never
sympathize with me again, but that
I should be to them a continual
wonder through the strength and
support of God. (I think He has ful-
filled this prayer, for they have often
wondered these recent years at the
work I have been permitted to do in
His name.)

It usually took me till Wednesday
to get over the effects of the Sab-
bath sermon, and about Thursday I
was ready to begin to get ready for
the next Sabbath. Thanks be to God,
the first three years after I was healed
I preached more than a thousand
sermons and held sometimes more
than twenty meetings in one week,
and do not remember once feeling
exhausted.

A few months before I took Christ
as my healer, a prominent physician
in New York insisted on speaking to
me on the subject of my health and
told me that I had not constitutional
strength enough left to last more than
a few months. He required my tak-
ing immediate measures for the pres-
ervation of my life and usefulness.
During the summer that followed I
went for a time to Saratoga Springs
and while there, one Sabbath after-
noon, I wandered out to the In-
dian campground, where the jubilee
singers were leading the music in
an evangelistic service. I was deep-
ly depressed and all things in life

*The Gospel of Healing, by A. B. Simpson.
pages, \$2.00. May be purchased from
Christian Publications, Inc., Third and Reily
Streets, Harrisburg, Pa., or W. H. Dietz, Inc.,
1000 North Wabash Ave., Chicago 3, Ill.

looked dark and withered. Suddenly I heard the chorus:

*"My Jesus is the Lord of lords:
No man can work like Him."*

In the deep bass notes and the higher tones that seemed to soar to heaven, they sang it over and over again:

*"No man can work like Him,
No man can work like Him."*

It fell upon me like a spell. It fascinated me. It seemed like a voice from heaven. It possessed my whole being. I took Him to be my Lord of lords, and to work for me. I knew not how much it all meant; but I took Him in the dark and went forth from that rude, old-fashioned service remembering nothing else, but strangely lifted up forever more.

A few weeks later I went with my family to Old Orchard Beach, Maine. I went chiefly to enjoy the delightful air of that loveliest of all ocean beaches. I lived on the very seashore while there and went occasionally to the meetings on the campground but only once or twice took part in them. I had not, up to that time, committed myself in any full sense to the truth or experience of divine healing.

At the same time I had been much interested in it for years. Several years before this I had given myself to the Lord in full consecration

and taken Him for my indwelling righteousness. At that time I had been very much impressed by a remarkable case of healing in my own congregation. I had been called to see a dying man given up by all the physicians. I was told that he had not spoken or eaten for days. It was a most aggravated case of paralysis and softening of the brain, and so remarkable was his recovery afterwards considered that it was published in the medical journals as one of the marvels of medical science.

His mother was a devoted Christian; he had been converted in his childhood but now for many years had been an actor and, she feared, a stranger to the Lord. She begged me to pray for him, and as I prayed I was led to ask, not for his healing but that he might recover long enough to let her know that he was saved. I rose from my knees and was about to leave and leave my prayer where we too often do, in oblivion, when some of my people called and I was detained a few minutes introducing them to the mother.

Just then I stepped up to the bed mechanically. Suddenly the young man opened his eyes and began to talk to me. I was astonished and still more so was the dear old mother. And when, as I asked him further, he gave satisfactory evidence of his simple trust in Jesus, we were all overwhelmed with astonishment and joy. From that hour he rapidly recovered and lived for years. He afterwards called to see me and told me that he regarded his healing as a miracle of divine power.

The impression produced by this incident never left my heart. Soon afterwards I attempted to take the Lord as my healer, and for a while, as long as I trusted Him, He sustained me wonderfully; but afterwards, being entirely without instruction and advised by a devout Christian physician that it was presumption, I abandoned my position of simple dependence upon God alone and so floundered and stumbled for years. But as I heard of isolated cases I never dared to doubt them or question that God did sometimes so heal. For myself, however, the truth had no really practical or effectual power, for I never could feel that I had

any clear authority in a given case of need to trust myself to Him.

But the summer I speak of I heard a great number of people testify that they had been healed by simply trusting the word of Christ, just as I would for their salvation. It drew me to my Bible. I determined that I must settle this matter one way or the other. I am so glad I did not go to man. At His feet, and with my Bible open and with none to help or guide me, I became convinced that this was part of Christ's glorious gospel for a sinful and suffering world, and the purchase of His blessed cross for all who would believe and receive His Word. That was enough. I could not believe and then refuse to take it for myself, for I felt that I dare not deny any truth in God's Word as a theory or teach to others who had not personally proved. And one Friday afternoon I went out into the silent pine woods; then I raised my right hand to heaven in view of the judgment day I met to God, as if I had seen Him there before me face to face, these the great and eternal pledges:

1. As I shall meet Thee in the day, I solemnly accept this truth as part of Thy Word and of the gospel of Christ, and, God helping me, I shall never question it until I see Thee there.

2. As I shall meet Thee in that day, I take the Lord Jesus as my physician for all the needs of my life, until my lifework is done; and trusting me, I shall never doubt that Thou dost so become my life and strength from this moment, and wilt sustain me under all circumstances. Thy blessed coming and until Thy will for me is perfectly fulfilled.

3. As I shall meet Thee in that day, I solemnly agree to use this blessing for the glory of God and the good of others, and to speak of it or minister in connection with it in any way in which God may call me, if others may need me in the future.

I arose. It had only been a few moments, but I knew that something was done. Every fiber of my body was tingling with a sense of Christ's presence. I do not know whether my body felt better or not; I did not care to feel it—it was so glorious to believe it simply and to know henceforth He had it in hand.

(The second part will appear next week.)

VOLUME 91 NUMBER 10

the Alliance Weekly

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

Moments with the Bible

A Wonderful Partnership with Christ

By REV. G. A. BUCHER

WITHIN a span of only fourteen verses in the eighth chapter of Romans is a cluster of nine compound words formed with the Greek preposition *sun* meaning "together with."

Similar combinations have been incorporated into English; for example, the word "synchronize," signifying "together with as regards time." In certain cases for reasons of euphony the preposition is written *syn*, as in "sympathize," meaning "to suffer together with" someone. In this transference from Greek to English the "u" is changed into "y." This unusual grouping of words in the sixteenth to twenty-ninth verses supports the belief that the inspiration of Scripture goes beyond a mere selection as regards ideas and includes a control of the words themselves in the original documents.

The first of this series, found in verse 16, is *summartureo* (in whose word we may recognize the word *martyr*) meaning "to bear witness together with." We begin the Christian life by experience, the Spirit Himself bearing witness together with our spirit that we are children of God. Beliefs come later. How true the profound observation of Dr. William Evans: "Christian experience has saved Christian doctrine, and not vice versa."

In the England of the eighteenth century the ancient creed of Christianity was firmly adhered to in the ecclesiastical circles of the land. The "Thirty-nine Articles" of the Anglican Church constitute a good declaration of what a person ought to believe. But the fires of vital religion were banked. Belief had been

reduced to a mere intellectual assent. Christianity was something accepted in the head without being felt in the heart. Into this vacuum God poured the passionate spirit of the Wesleys, Fletcher, Whitefield and their companions. In their burning pronouncements the love of God was not merely an article of the creed but an experience of the heart. Faith was to place us in direct communication with heaven. And verse 16 was one of their favorite texts, the Spirit Himself bearing witness together with their spirits, giving positive confirmation of the realities of the Christian faith. Their impact on the English-speaking world is a matter of history.

Verse 17 contains a wonderful trio of these compound words, the lofty music of which carries us to the very heights of glory. Heirs together with Christ we are, and glorified together with Christ. How beautiful the song of the redeemed; what possessions are theirs in their marvelous inheritance, what glories in their sublime destiny "together with Christ"! But wait, there is a deep bass note which must be sounded, without which this heavenly melody will not be a perfect harmony: "If so be that we suffer [together] with him." As has often been pointed out in the pages of this magazine, a light-hearted, superficial, syncopated version of the gospel would omit this sober note from the composition. With this aspect of the experiences of the Founder of Christianity there is little disposition to share. It is popular to offer the glory without the suffering, the crown without the cross. But we do well to play the

music as God has written it. In no other way will the full harmony ever be known.

Here under the sun, in a world wrecked by sin, we suffer but not alone. Nature joins with us in a melancholy sight. So in verse 22 we listen to the dismal duet in which all creation groans together with us and is in birth pangs together with us until now. In spite of the cheerful note of singing bird and the beauty of blooming flower, when we lay our ear to the throbbing heart of Mother Nature we hear a groan. The poet writes of verdant meadow and scented wood, but the farmer battles with blight, tree borer, codling moth, potato bug, worms that attack the roots, insect pests that eat the leaves, fungus growth that destroys leaves and bark, smut that consumes the grain, weeds that thrive where the plant perishes. God's world round about us is wonderful, but for the moment an oppressive hand is laid upon it.

In the twenty-sixth verse appears the seventh word of our list, one that is very interesting and from a practical angle most important. Let us take a look at it: *sunantilambanomai*. We note that it is a triple compound and it means "to lay hold, together with, over at your end" (that is the force of *anti*, "opposite"). It is used only twice in the New Testament; here in Romans 8:26 where it is translated "helpeth" and in Luke 10:40. That was the occasion when Martha appealed to Jesus to bid Mary put her shoulder under her end of the yoke in bearing burdens of housework. In lands where oxen are still extensively used, this would be easily understood. In our parlance we would say, "Put your shoulder to your side of the stalled car and push!"

The tremendous importance of this word in our series lies in the fact that it pictures the ministry of the Holy Spirit giving effective aid at the point where we are weakest, which is in our prayer life. When we are bogged down in our devotions and do not know what to pray for, and perhaps do not even want to pray, how wonderful to know the Holy Spirit is "opposite" us ready to give His mighty push to the heavily turning wheels of our spirit-

ual chariot! What good excuse do we have for not praying with such a wonderful Helper so near at hand?

Sister Sophie, well known as the consecrated washerwoman who attended Dr. Simpson's Gospel Tabernacle, was still active in the work at the time the late Paul Rader was there. She used to say to Mr. Rader: "Paul, I pray for you every day, and when I pray God gives a push!" Without a doubt these divine "pushes" mark the way to success in the life of any servant of the Lord. Even more wonderful it is that

Christ intercedes for us all the time up yonder, and down here the Holy Spirit lays hold together with us as we pray.

Number eight in this group of compound words is so well known as to require little comment. Romans 8:28 has helped countless Christians to lift their heads, square their shoulders and face adverse circumstances with courage. It gives us the picture of a sovereign God working all things together for the good of His people who love Him. We are glad the verse is there, and

we are thankful it says "all things." Verse 29 is at the mountaintop of this series of words inspired by the Spirit. "For whom he did foreknow," wrote Paul, "he also did predestinate to be *summorphos* [in fellowship together with] the image of His Son, that he might be the firstborn among many brethren." A blow from eternity blows over us as we read these words. In the time reaches of an unknowable past, the Father determined that we who, by nature sin-cursed, hell-born sinners should have a form which would make us recognizable by a one knowing His Son. This is inward as well as an external likeness. An eminent authority says, "*Morphe* (form) means the essential attributes as shown in the form." We are to bear a real resemblance to our Elder Brother, and we shall bear it forever. We shall be "together with him" in appearance and character as well as in place. And this work for the Christian has already begun. How eloquent the tongues which sing "the triumphs of His grace."

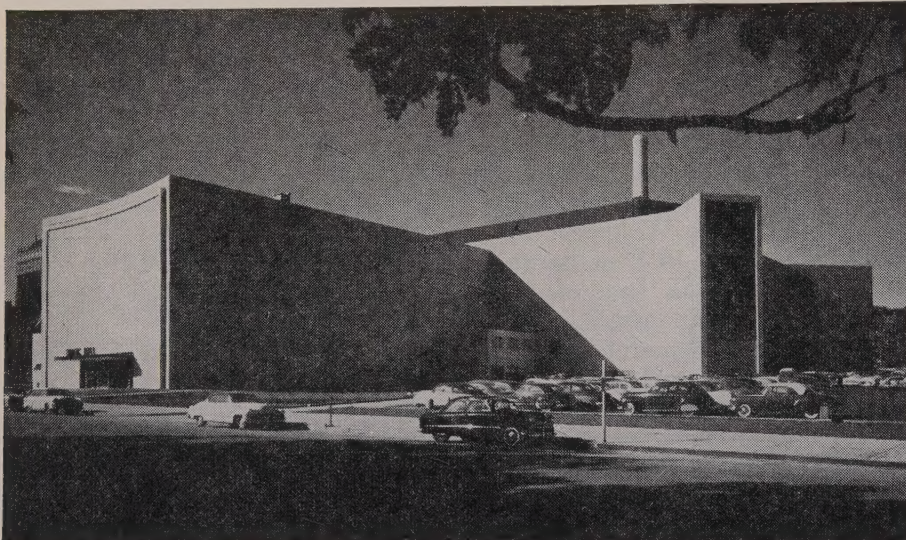
The tenth in our series tells us all this is possible. In verse 32 we come upon our familiar word "together with," but this time standing alone. Yet it does not stand entirely alone; it is *sun autois*, together with Him! "He that spared not his own Son, but delivered him up for us all, how shall he [together] with him also freely give us all things?" And that word translated "freely give" is a verb which has as its root *charis*, grace. That is the wonderful story. Without Christ, nothing; together with Christ, everything. And it is all of infinite grace.

If an invitation were extended to the public to become partners with General Motors, with each person accepting to receive shares in the corporation as a free gift, who would refuse? You know the answer. That is why do people hesitate so long when the greatest firm in the universe offers this wonderfully enriching partnership, on the lone condition that they enter "together with" Him.



He who wishes to dwell in his inner interior must rid himself of all multiplicity. We must habitually reject that is not the One Thing.—Suso.

THE ALLIANCE WITH



OMAHA CHAMBER OF COMMERCE

The Civic Auditorium, Omaha, Nebr., where the Council meets May 16-21

THE COUNCIL RETURNS TO OMAHA

For the fourth time the General Council of The Christian and Missionary Alliance will be held in Omaha, Nebraska. Previous Councils which were held in Omaha were those of June 2-8, 1927; May 25-June 1, 1932, and May 14-19, 1942.

There are adequate hotel and restaurant facilities within reasonable distance of the Tabernacle and Civic Auditorium. The Fontenelle Hotel, which will be the headquarters of the Council, is two blocks from the Tabernacle and three blocks from the Civic Auditorium. Rates in this hotel and those in a similar class range from \$5.00 to \$9.50 for single rooms and from \$6.75 to \$11.50 for double rooms. The prices in other comfortable, conveniently located hotels range from \$3.00 to \$6.00 for single rooms and \$4.00 to \$7.00 for double rooms. There are also rooms that will accommodate four or five persons at the rate of \$2.50 to \$3.00 per person. There are splendid motels on the edge of the city within fifteen minutes' drive of the meeting places.

The Omaha Gospel Tabernacle and the Civic Auditorium, where meetings will be held, are air-conditioned.

We would urge delegates and friends to make their reservations early. Address requests to Dr. R. R. Brown, 2006 Douglas Street, Omaha 2, Nebraska. Remember to pray daily for the Council.

The Religious Caravan

DAVID R. ENLOW, News Editor

HOME

Guide for clergy on social security issued: A guide for ministers, members of religious orders and Christian Science practitioners in obtaining social security coverage was issued at Washington, D. C., by the Internal Revenue Service. Commissioner Russell Chase Harrington, in a formal statement, reminded clergymen that in filing their income tax returns for 1955 they must make personal election as to whether they want social security coverage. Such election, he said, must be made on Form 2031 which will be supplied by any district office of the service.

Inauguration postponed to Monday: A clergyman in Washington, D. C., has urged that the 1957 Presidential inauguration be postponed from January 20, Sunday, to the following day so as not to disturb the Sabbath. Rev. B. H. Hood, Washington spokesman for the Churches of Christ, said that to inaugurate the Presidency shortly after noon on Sunday "would disrupt church services from one end of the nation to the other and add to anything but a prayerful, reverent observance of the Lord's Day." January 20 was fixed as the inauguration date by the twentieth Amendment to the Constitution, adopted in 1933. This is the first time since the passage of the amendment that the inauguration falls on a Sunday.

Negro Baptists set national day of prayer: The National Baptist Convention U. S. A., Inc., a Negro body, voted at its mid-winter meeting in Hot Springs, Ark., to observe January 17 as a national day of prayer and repentance. On that date the U. S. Supreme Court is scheduled to render its final decision on segregation in the public schools. The resolution calling for the special day was presented by Dr. Joseph H. Jackson, president. He noted that the Old Testament contains many references to the ancient Hebrews holding such observances when faced with serious trouble or tragedy.

ROAD

Religious freedom in sight for Italian Protestants: Complete religious freedom for Protestant groups in Italy is within sight, the Rev. Achille Deodato, moderator of the Waldensian Church of Italy, said in New York. Speaking at a dinner marking the fiftieth anniversary of the American Waldensian Aid Society, he declared that

the efforts of Protestant groups in Italy will make the freedom a reality. "Our task is to be ready for that time," he said.

Spanish government closes Protestant seminary: The Spanish government closed down the Evangelical Theological Seminary in Madrid, believed to be the only institution of its kind in Spain. No explanation was given for the action. The seminary has been in existence for about seventy years. It had been jointly sponsored by the Spanish Evangelical Church and the Spanish Reformed Episcopal Church.

PEOPLE

Negro heads Texas Presbytery: For the first time in the history of the hundred-year-old Brazos Presbytery, a Negro minister has been named moderator. He is Rev. J. H. M. Boyce, pastor of Houston's Pinecrest Presbyterian Church. Mr. Boyce succeeded Rev. William H. Arnold, pastor of the Presbyterian Church of the Covenant. The Brazos Presbytery represents ninety churches.

Doctor couple who plan to be missionaries hailed: A husband-and-wife team of doctors who are giving up a good practice in Wilmington, Del., to become medical missionaries in central Asia were honored for their action at a testimonial dinner attended by civic leaders, clergymen and fellow physicians. Dr. Edgar R. and Dr. Elizabeth B. Miller are planning to establish a sixty-bed mission hospital in Nepal.

PEOPLE SAY

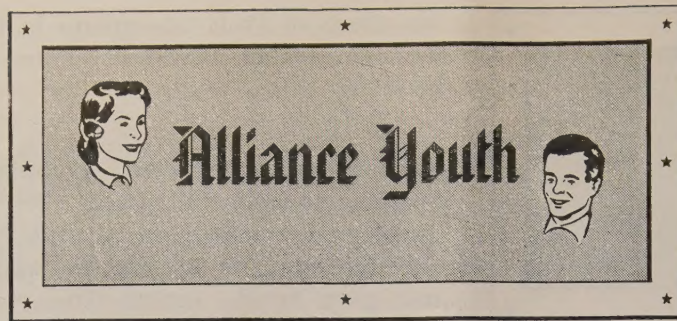
Methodist Bishop John Wesley Lord, of Boston: "The terrifying juvenile delinquency of our day is symptomatic and evidence of adult delinquency and a steady deterioration in our modern society. We shall not be rid of juvenile delinquency until society as a whole is willing to accept a greater degree of moral responsibility for the life of the community."

MISSIONS

Kenya Methodists launch floating dispensary: Officials of the Methodist Mission Society in Kenya, Africa, launched a thirty-foot boat they will operate as a floating medical dispensary on the Tana River. They christened it *Nagheya ya Tana* (Tana Safety). It will cooperate with and augment the health service provided for remote interior villages by the Kenya Medical Department, which underwrote half the purchase price.

THE PRESS

"Christian Life" named evangelical "Magazine of Year": *Christian Life*, nondenominational monthly published in Chicago, was named 1955 "Magazine of the Year" by the Evangelical Press Association. About one hundred editors and writers representing eighty-two publications attended the association's eighth annual convention in Chicago.



A biographical sketch—

Reuben Archer Torrey

By BERNARD R. DeREMÉR

This year the Christian world celebrates the one hundredth anniversary of the birth of Dr. Reuben Archer Torrey, who was renowned as a fervent prayer warrior, a personal soulwinner and a powerful revivalist. In a very real sense, as the mantle of Elijah fell upon Elisha, so Dr. Torrey was the successor of D. L. Moody. Torrey headed the new Bible institute founded by Moody through its formative years, served the church Moody founded and followed Moody in the field of evangelism.

Torrey was born in Hoboken, New Jersey. He grew up in a wealthy home, attended Yale University and Divinity School, where he received the A.B. and B.D. degrees, and also studied in Germany.

During his early student days young Torrey became an agnostic and a heavy drinker. Yet even in the days of his "wild life" he was strangely aware of a conviction that some day he was to preach the gospel. At the end of his senior year in college, he was saved.

While at Yale Divinity School he came under the influence of D. L. Moody. During his New Haven campaign Moody noticed the young theological student attending the meetings and told him, dramatically, "Young man, you'd better get to work for God!" In the inquiry room at that campaign Torrey got his first taste of leading souls to Christ. Little did Moody know the mighty forces he was setting in motion in this stirring young R. A. Torrey to service.

It is remarkable that during his early Christian experience Torrey held definitely liberal views. "In fact, I think I must say that I was the leader of the new theology and destructive criticism wing of the seminary," he wrote later. "The professors in Yale Seminary at that time were all orthodox, but I was not." During his studies abroad he became convinced of the falseness of his views, swung back to the conservative position and afterward was a stalwart defender of the faith.

Ordained to the Congregational ministry in 1878, Dr. Torrey served at Garrettsville, Ohio, and later Minneapolis, Minnesota, where he was also superintendent of city missions. His ministry everywhere was characterized by revival, in the midst of which (1889) he was called to Moody Bible Institute (then known as the Chicago Evangelization Society). Moody, who never finished grammar school, with his wonderful gift of discernment, called the young college and seminary graduate to head the work of his institute almost from its founding (1886). Torrey, who continued there until 1908, is especially noted for the strong emphasis on Christian work, such as street meetings, jail and hospital visitation.

Along with his responsibilities at the Institute he was pastor of Moody Church from 1894 to 1906. After 1901, however, he entered upon his world evangelistic tours, including four of the six continents. Between 1902 and 1905 he conducted meetings in many cities across this country

and abroad, including a five-month campaign in Royal Albert Hall, London. He also ministered in cities of England and Scotland, as well as points in other European countries, India, Australia, China and Japan. Later he served as the dean of the Bible Institute of Los Angeles (1912-1924), and first pastor of the Church of the Open Door there (1915-1924), returning to Moody Bible Institute as a special lecturer in 1927.

Dr. Torrey, who possessed a rare combination of gifts as scholar, teacher and evangelist, was author of more than forty books, including the Sunday school commentary *Commentary of the Lesson*. His works have been translated into numerous languages.

Dr. Torrey died on October 1, 1928, at Asheville, North Carolina, and was buried at Montrose, Pennsylvania, site of the famous Bible conference which he founded in 1908. Mrs. Torrey died in 1953. Their five children, two are living: Miss Edith Clare Torrey, Wheaton, Ill., a retired Wheaton College professor; and Reuben Archer, Jr., Presbyterian missionary to Korea. *The Evangelical Beacon*.

'56 AYF Contest Corner

Weldon B. Blackford
National Youth Secretary

MEET THE JUDGES

Here's an introduction to the distinguished panel of judges for the 1956 AYF Program Contest material:

Dr. C. Donald McKaig, professor at the Missionary Training Institute, Nyack, N. Y., and author of "From Professor's Pen" in our Sunday school paper, *Council Fires*.

Mr. Paul Milburn, an outstanding worker among Alliance youth for past twenty-five years. He is presently the traveling railway secretary for Y.M.C.A.

Rev. Don Miller, Olean, N. Y. Miller is recognized as a gifted youth worker in the Alliance as well as in other evangelical circles.

It's hats off to these important members of the contest program!

Our goal: 500 AYF programs

The Foreign Fields

Schools in Gabon

MRS. GEORGE KLEIN

The month we spent in France and Switzerland en route to the field was very profitable. We were happy for the occasion to meet with various groups of evangelical Christians and to appreciate the fellowship which we had with these brethren in Christ and their leaders, including the principals of several Bible schools. All were very gracious and hospitable to us.

Our Mission in Gabon has an urgent need for French nationals to supervise our school program. We have been reluctant to enter upon such a teaching program, but the time has come when we can no longer delay entering upon an engaged ministry of teaching the children in French. The schools which we have taught in the native languages have been a fine means of evangelism, but the youth of Gabon are now clamoring for recognized schools which give diplomas. The Mission French school which was opened at Bongolo two years ago was a start in the right direction. With no qualified person to assume responsibility for the school this year, the Mission is now facing a crisis. It is almost impossible for an American missionary to direct the school, as the government requires thorough knowledge of French teaching methods in addition to proficiency in French. Naturally it is more appropriate in a French territory that French people do the teaching. We are presenting this as an urgent prayer request. If a qualified French teacher is not found for our school at least by the opening of the next school year the government will be forced to close the one school

we now have, and opening other such schools will be out of the question. Pray for this need.

Literature Brings Salvation

By REV. R. J. BIRKEY, Hong Kong

Since the Alliance Press was moved to its new location about two years ago, its over-all volume of distribution has been increased over 500 per cent. This achievement is in direct answer to prayer, and to God we give all the honor and glory.

The number of persons who have indicated their decision to accept the Lord as their personal Saviour as a result of reading our tracts has now risen to well over two thousand in a little more than a year. Writes a missionary from Taiwan, Formosa, to whom we sent names from that area: "We have been glad to receive the signed tracts and to locate the signers. One whom we looked up was an earnest believer and already had won two of his classmates to the Lord."

Two beautifully and carefully written sheets were received from a man whose letter indicates that he is well educated. He and his wife had been very unhappy. He said: "I read your two articles in the *Bible Magazine*, 'The Home God Blesses' and 'How to Choose a Life's Companion.' God's words to me were like a dose of suitable medicine to a sick man. I confessed my defeat and wickedness to the Lord. To my

wife I courageously and humbly apologized. The difference in our home since this experience is like that between day and night."

The political pressure is gradually increasing. The lowering clouds here in the Far East are becoming blacker. But we see the ripened grain and we hasten to finish the task.

The Dogs That Didn't Bite

By MRS. E. G. JACOB, India

A village situated about half a mile across the fields from where we live is plainly visible from the window of my study. We had recently moved to the Dhandhuka district and this village was one of the first places we wanted to visit. One day I spoke to the Bible woman about going there to hold weekly children's meetings. She said, "It is not safe to go there. The dogs of that village are vicious and will bite us."

I mentioned the dogs in a letter I wrote home and received word back that the women's prayer band was praying that we should be able to enter that village. One woman prayed for the Lord to smite those dogs! When I read that, I felt encouraged to go and spy out the land. One evening before sundown my husband and I took our nine-month-old baby for a walk and we searched for the path to the village. It followed a narrow ridge and then crossed muddy fields before coming

Recent baptismal candidates in the Chinese Alliance church in Kowloon Tong, Hong Kong



to the village. We heard a few dogs barking but, remembering that friends at home were praying, we were sure the Lord would protect us as we did His work.

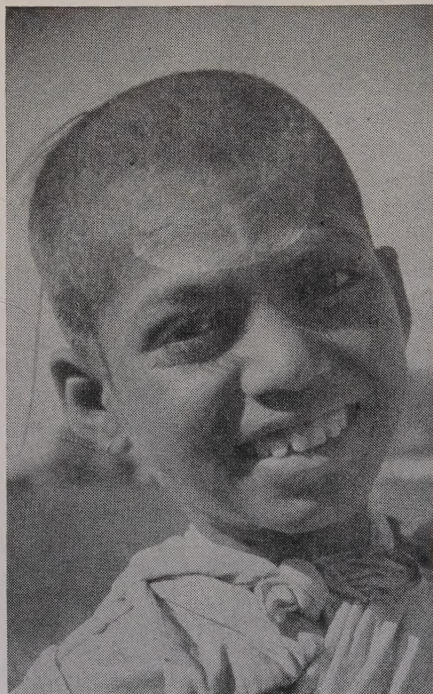
On our way home we saw a young boy herding a few oxen along the path ahead of us. I was walking in front carrying the baby. Suddenly one of the oxen began running straight toward us. I stood still, petrified, and as it gained momentum, through my mind flashed the thought, "That ox is coming right at me!" And he was, with all his hundreds of pounds, his pounding hoofs and his long, curved pointed horns. When he was nearly upon us my husband grabbed me and swung us out into the field. The ox turned to follow and again my husband swung us in a half-circle. I screamed and the baby began to cry, but then it was over. The animal went on to join the others and we proceeded, a little shakily, giving out tracts to those whom we met along the path.

We praised the Lord for His marvelous protection and recalled the promise, "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you." We recognized this incident as a trick of Satan to hinder us from entering that place; however, it only served to deepen our determination.

A few days later I again spoke to the Bible woman of my desire to visit the village and start a children's class. And again she mentioned the dreadful dogs. Then I told her that the women's prayer band at home was praying that God would smite the dogs. I said, "We can be like Daniel going into the lions' den. God can shut the mouths of dogs as well as lions." She replied, with some misgivings, "All right, let's go, after the monsoon is over." The monsoon—a third hindrance!

But the Lord must have worked in the Bible woman's heart for one day she herself suggested, "Madame Sahib, let's go to the little village and see about starting a children's class." My heart filled with joy that at last God was opening the way for us to go, and we started the following Monday. It was a muddy trip, for though we thought the monsoon had ended, just the day

before we had a heavy downpour and in places the path was washed out. But my heart sang that at last we were on our way. As we walked the Bible woman said to me, "Madame Sahib, three days ago the pastor and the evangelist came through this village and they said there was not a child to be seen. All the children had gone to the fields to work with their parents." I just said, "Oh? Well, we shall see." And to myself I thought, "This is one last attempt of Satan to discourage us from coming to this village."



H. IRWIN

Many of India's children become attached to the temples or the disciples of "sadhus"—"holy men." This young boy is marked on his forehead as a disciple to a sadhu.

As we were crossing the last field we heard a few dogs barking. A man who lived in a hut on the outskirts of the village saw us and said he would accompany us. It was as if the Lord had sent him to protect and reassure us of His presence. When the Bible woman saw some dogs she asked, "Will those dogs bite?" In reply the man shook his head and said, "No, they won't bite." "Well, praise the Lord," I said quietly. We saw an old grey-headed man and his wife sitting on a bed outside their hut. We explained to them why we had come: to teach the children a song and tell them a story. They seemed agreeable, and someone brought a bed for us to sit

on. The children had already begun to gather. Soon we started the meeting. We sang, had a flannelgraph story and taught the children a Scripture verse. To each one we would stand and recite the verse we gave a Christmas card. Their eyes shone with delight as they repeated the Scripture and received the pretty card! There were about thirty children present. We noticed that the old lady sang along with us, and the old man urged the children to say the verse. It was a good meeting and I do not remember even hearing a dog bark!

As we walked home through mud the sun was blistering hot we praised God with joy and thanksgiving for the victory won. Satan's all of his efforts to stop us were overcome!

A week later we had the second children's meeting in that village. We saw a few dogs about but they did not come near us. Again as the Bible woman asked, "Will that dog bite?" the children answered, "No, it won't bite." We had a good class with thirty-five children present, some remembered the verse they had learned the week before. As we were leaving the village we saw a dead dog lying in the grass. The Bible woman commented, "They do not seem to be any dogs that bite now. It is as if the vicious ones were all dead. Maybe the people killed the ones which used to bite." I replied, "We prayed, didn't we?" "Yes," she agreed, and continued, "Last night one of the Christians asked me why we were going to this village when everyone knew its dogs would bite. I told her the Madame Sahib had written a letter about it and that the women's prayer band was praying."

As we returned from our first class we noticed the decaying body of the dead dog on the outskirts of the village, and again the Bible woman remarked, "It is a most surprising thing. No one has ever had the courage to go to this village because of the dogs." "God answered prayer," was my reply.

Those of us who know what a menace dogs of this kind can be regard this circumstance as little short of miraculous and we believe it indicates that many from this village will be turned unto Christ.

The Alliance Family

CLIFFORD E. HARROD, Reporter

ews reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Marriages

Mrs. Margaret Dennison Armstrong was married to *Rev. Raymond H. Smith* on February 16 in the Gospel Tabernacle, New York City. Dr. A. C. Snead and Rev. B. L. Armstrong, son of the bride, officiated. Mr. Smith has recently returned from India, where he has served as a missionary for thirty-eight years.

The New Generation

On February 1, to *Rev. and Mrs. W. D. Irish*, Attleboro, Mass., a daughter, *Elizabeth*.

On February 7, to *Rev. and Mrs. M. Garrison*, Nadiad, India, a daughter, *Mary Margaret*.

On January 11, to *Rev. and Mrs. Edward Bedford*, Felton, Pa., a son, *Jonathan Adams*.

On February 10, to *Rev. and Mrs. Gene Kelly*, Colombia, South America, a daughter, *Rebecca Jean*.

With the Lord— Miss Helen C. Bushfield

On the days when Model-T Fords were seldom seen in India one was chugging over the bullock tracks and through the sandy streams in Berar, often the car to visit many of the out-of-the-way places in the great cotton fields of that province. The gaping crowd would watch while an Indian evangelist, a Bible woman or two and Miss Helen C. Bushfield, perhaps accompanied by Miss Anna Little or Miss Harriet Beardslee, would proceed to the men's quarters to tell them the old story of the cross.

When Miss Bushfield first went to India in October, 1901, under the Christian Workers' Mission, she was stationed in the Ganges basin, learning Hindi. After joining The Christian and Missionary Alliance in 1905, she studied Sanskrit. Her Hindi somewhat flavored her new language, but it was also useful in dealing with those whose mother tongue it was. She was always ready to preach the gospel; who can tell how many heard the Word of Life from her? She was an evangelist first, last

and all the time. Although she cared for her car with an almost maternal solicitude, no road was too rough and no journey too long when it came to reaching souls for Christ. She was given over to this great work, whether it was out in camp or from the bungalow.

Equally impressive was Miss Bushfield's prayer ministry. She was a prayer warrior such as is found too seldom. When she retired to her room for her "private devotions," as she called them, many in earshot knew for what and for whom she was praying as she stormed heaven's gate with her heartfelt intercessions. It is more than twenty years since she "retired," but her prayer life continued almost to the end. Many a missionary has been cheered by a word from her, showing her interest in his difficult work and assuring him of her prayers in his behalf. It was no idle statement that she made when she told someone she was praying for him. Perhaps this was the secret of her longevity, as she had started her ninety-fifth year when called to the Lord on January 30.

The Lord seemed to delay her passing until her prayer warfare was accomplished. I called on her in Kolar in November. She was as witty in her Irish way as ever and as careful as of old about her personal appearance, but she could not place me, although she did remember she had toured in the Akola district. She had long asked the Lord to take her home and for her January 30 was just the day of stepping over into the spiritual world with which she had been in close contact. Miss Julia Derr had cared for her in many ways, and the last years of her life were made most comfortable for her in the Ellen T. Cowan Memorial Hospital of the Methodist Mission in Kolar, South India. She responded to this kindness by adding Dr. Shoemaker and the staff to her prayer lists.

Like Paul, Miss Bushfield could speak of having suffered shipwreck. While returning to India in 1917, her ship struck a mine off Cape Town, South Africa, and soon sank. All passengers escaped in lifeboats, but before reaching harbor a storm sprung up and the entire Duckworth family of our Mission was drowned. Miss Bushfield and the Dinham family proceeded by another boat, but in a few days that had run onto a reef near Durban and was lost. While the physical danger was less, the nervous shock coming so closely after the other experience was severe, and some of the party bore the marks of their trials for many days.

Miss Bushfield was on furlough in 1924 but after that did not leave India again. She was supported for many years by Delta Tabernacle, Hamilton, Ont., Canada. The friends there took joy in remembering this elderly servant of the Lord's until the very end. She was laid to rest in the American cemetery in Kolar following a service in the hospital chapel. Until shortly

Letters

The School Board Declares Itself

At a recent meeting of the Board of the Western Canadian Bible Institute, unanimous action was taken to declare that the Board go on record as favoring the pre-tribulation view of the coming of our Lord Jesus Christ as the teaching of the Scriptures, but other views are not prohibited in the classroom. The Board feels that the great doctrinal teaching of the second coming of our Lord should not be impaired by controversies over varying emphases.—REV. WM. MCARTHUR, President, Western Canadian Bible Institute, Regina, Sask., Canada.

Reader Celebrates Hundredth Birthday

You may be interested to know that one of your readers, Mrs. Eliza Harper, of Southampton, N. Y., celebrated her hundredth birthday in late January. Mrs. Harper, who was born in Kelso, Scotland, in 1856, came to Southampton in 1891, and since about 1925 has been associated with The Christian and Missionary Alliance here. Until her present illness she was a regular attendant at all the services of the church as well as the Sunday school.

Although she has been hospitalized for the past five years her mind is still keen and active. Her good cheer and her faith in the Lord have brought comfort to many patients as well as to doctors, nurses and staff members. She is noted for her humor and wit. She is a great reader. Each week she eagerly awaits the arrival of THE ALLIANCE WEEKLY and reads it from beginning to end. She has a keen interest in world news as well, and enjoys her radio, particularly the church services and gospel programs.—ETTA WHITNEY, Southampton, N. Y.

before her passing she had delighted in having the Scriptures read to her, especially The Revelation, which was a favorite book.—REV. RAYMOND H. SMITH.

Johnsons Celebrate Golden Anniversary

Rev. and Mrs. Edgar E. Johnson, of Van Nuys, Calif., were honored by friends in Sherman Oaks on the occasion of their fiftieth wedding anniversary on December 27, 1955. The story of their life, compiled by their daughter, Mrs. Dorothy Marquart, was a feature of the program, as well as the singing of several of Mr. Johnson's poems set to music. Rev. Carl E. Hatch, pastor of the Little Church of Sherman Oaks, also took part in the program. Before their retirement Mr. and Mrs. Johnson had served churches in Jersey City, N. J., Savannah, Ga., Chicago, Ill., and St. Paul, Minn. Mr. Johnson also taught some courses in the St. Paul Bible Institute, St. Paul, Minn., and at The Missionary Training Institute, Nyack, N. Y.

The 1955 Subscription Campaign

THE ALLIANCE WEEKLY Subscription Campaign which was observed in Alliance churches October 16 to November 27 last year had most splendid results. Several thousands were added to our list of readers, and we are confident that under the direction of God the magazine will have a wider ministry than ever.

We are publishing in this issue the churches sending in sixty-one or more subscriptions. Many of them represent substantial increases over last year's total. The five leading churches made notable gains, and many smaller congregations showed increases as high as 50 per cent. At least one church, Edmonton, Alta., Canada, more than doubled its 1954 total with 316 subscriptions in 1955.

All subscriptions sent in between now and the end of the 1956 Campaign can be credited to a local church *provided it is identified at the time the subscription is sent in.*

Chicago, Ill., A. W. Tozer	1,005
Toledo, Ohio, W. F. Bryan	932
Pittsburgh, Pa.	
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Niagara Falls, N. Y.	
W. D. Crunkilton	
Jamestown, N. Y., D. L. Steiner ..	
Wellsville, N. Y., H. C. Hill	
Charlotte, N. C., H. P. Williams ..	
Scranton, Pa., T. C. Miller	
Chicago, Ill., C. J. Chrimes	
Santa Rosa, Calif., L. W. Heath ...	
Ypsilanti, Mich., R. W. Guy	
Carlisle, Pa., W. S. Corby	
Port Chester, N. Y., G. E. Cannon	
Raleigh, N. C., C. E. Harrod	
San Francisco, Calif. (Simpson Bible College), P. S. Allen	
Lumberton, N. C., E. H. Clemmer	
Washington, D. C., H. A. Kinsinger	
Poughkeepsie, N. Y.	
W. E. Ackerman	
Akron, Ohio, S. Walker	
Punxsutawney, Pa., W. F. Lias ...	
Spokane, Wash., E. F. Brownlee ..	
Dover, Ohio, C. D. Hefner	
Richmond, Va., E. O. Murray ...	
Brantford, Ont., G. A. Skitch	
Miami, Fla., G. H. Keeney	
Mountain Lake, Minn., R. S. Yeats	
Wadena, Minn., C. Hainlen	
Columbus, Ohio, W. A. Thomas ...	
Salem, Ore., P. W. Gunther	
Wenatchee, Wash.	
Peterborough, Ont., F. J. Sauvé ..	
Long Beach, Calif., P. A. Collord	
Arlington, Va., W. M. Hardwick	
Luna Pier, Mich., P. E. Pope	
Wilmington, N. C., H. E. Beavers ..	
Mount Vernon, Ohio, H. A. Wiggins	
Jacksonville, Fla., M. J. Scripture	
Royal Oak, Mich., D. D. Porter ..	
Newark, N. J., F. Brocker	
Corry, Pa., J. E. Low	
New Castle, Pa., V. M. Orner ...	
Richmond, Va., R. K. Richardson	
Lockport, N. Y., N. J. Brisco	
Victoria, B. C., C. R. Alton	
Sherman Oaks, Calif., C. E. Hatch	
Attleboro, Mass., W. D. Parrish ..	
Duluth, Minn., V. E. Gowdy	
Winnipeg, Man., E. McVety	
Wyandotte, Mich., C. W. Clause ...	
Dayton, Ohio, P. H. Courlas	
Regina, Sask., R. F. Merrill	
Dover, N. J.	
Uniontown, Pa., A. T. Hibbard ...	
Willow Grove, Pa., W. H. Dickinson	
Watertown, N. Y., T. A. Hayes ...	
Akron, Ohio (Locust St.)	
Allentown, Pa., G. Welbourn	
Portsmouth, Va., A. V. Berkner ..	
Detroit, Mich., H. C. Stein	
North Plainfield, N. J., W. C. May	
Laconia, N. H., W. Hays	
Sandusky, Ohio, L. G. Hahn	
Chester, Pa., J. O. Jones	
West Bridgewater, Pa., D. Andresen	
Uvalde, Tex., J. Senseny	
Shelton, Wash., F. M. Aldrich ...	
Nutter Fort, W. Va., P. L. Boyer	
Swanton, Ohio, F. E. Lantz	
Melvindale, Mich., V. L. Poser ...	
Nyack, N. Y. (M.T.I.), T. Moseley	
Memphis, Tenn., C. C. Damron ...	
Chilliwack, B. C., P. Edwardson ...	

Sunday

DAILY READING—Luke 10:1-12.

DAILY TEXT—"The harvest truly is great, the labourers are few: pray ye before the Lord of the harvest, that he would send forth labourers into his harvest" (verse 2).

We look out on the fields, the ardent and hopeful heart comes from the vision utterly discouraged we see the need and the apparent resources. A view of the heathen field the results of even one hundred years of missions, while it has many signs of encouragement, is upon the whole heartbreaking. . . . As we look at the story of the early century it is so different. In a single generation Paul and his associates had planted the gospel successfully in almost every place. How is this? The answer is very simple. The almighty God was in the work; there was no machinery, there were no societies, no great missionary offerings nor boards, no railroads, steamboats, telegraphs; and yet it made everything tell, and in a single missionary tour Paul was able to plant the gospel in the whole of Asia Minor and lay the foundations of thirty churches for the coming centuries.—A. B. SIMPSON.

Monday

DAILY READING—Luke 4:1-13.

DAILY TEXT—"Thou shalt not tempt the Lord thy God" (verse 12).

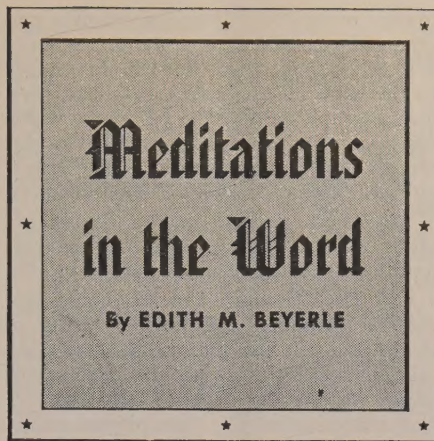
We need above all things more faith in God. You may say that we cannot have too much of that. Yes, we can. When Jesus was tempted of the devil he was taken up on a pinnacle of the temple and the devil said, "Jump down." Our Lord replied, "Why should I jump down?" "Why, simply because the Bible says that God will give His angels charge over thee, and they shall lift thee up in their hands lest thou dash thy foot against a stone." . . . When in God leaves off, and insanity tempting and recklessness begin, at that moment when we ask for more power and greater faith while we intend to use them for any other purpose than for His own divine glory. If God said to Jesus, "Jump off the pinnacle of the Temple for it will be to thy glory," He would have leaped off. When it was only bringing God's power and providence to bear upon our life with no advantage to the kingdom of God, He said, "That is tempting Me."—RUSSELL H. CONWELL.

Tuesday

DAILY READING—Matthew 23:13-23.

DAILY TEXT—"These ought ye to have done, and not to leave the other undone" (verse 23).

The career of Samson teaches us a thing: that it is impossible for us to make it through on one single virtue. I fear that there are too many of us who make it through to the kingdom of heaven on some pet virtue of



theirs. Samson was distinguished by one outstanding virtue. From birth he was a Nazarite. One of the sacred vows of a Nazarite was that he would not touch strong drink. Evidently Samson never broke this sacred vow, for which he merits immortal commendation. But while he was guarding this virtue he threw himself at the feet of a wicked woman and was led by her to a tragic end. Most of us fail to appreciate how deep-seated is the temptation to overwork one virtue to the total neglect of others of equal or greater importance.—GOSPEL BANNER.

Wednesday

DAILY READING—Psalm 47.

DAILY TEXT—"He shall choose . . . for us" (verse 4).

I cannot choose; I should have liked so much

To sit at Jesus' feet—to feel the touch Of His kind, gentle hand upon my head,

While drinking in the gracious words He said.

And yet to serve Him! O divine employ,

To minister and give the Master joy; To bathe in coolest springs His weary feet,

And wait upon Him when He sat at meat!

Worship or service—which? Ah, that is best

To which He calls me, be it toil or rest—

To labor for Him in life's busy stir, Or seek His feet, a silent worshiper.

—SELECTED.

Thursday

DAILY READING—1 Timothy 4:9-16.

DAILY TEXT—"Be thou an example of the believers" (verse 12).

At a public banquet it was noticed that a distinguished general turned down all the wine glasses grouped about his plate. A lady sitting beside him asked, "Do you ever drink wine, general?" "No, madam, never," was the courteous reply. "I don't wish to be impertinent," said the lady, "but I'd like to know why a person of your

age and character shouldn't enjoy the pleasure of an occasional glass of wine." "Perhaps an occasional glass would not hurt me," said the general smiling. "But that young fellow over there"—he indicated a handsome youth at another table—"is my son. If I don't drink, he won't. If I do, the chances are he'll follow my example. I turn down the wine glasses—and you see he has done the same."—SUNDAY SCHOOL HOME JOURNAL.

Friday

DAILY READING—1 Chronicles 4:14-23.

DAILY TEXT—"These are ancient things" (verse 22).

There are several very interesting things to note in this portion of Scripture. Our text introduces one: the men who in ancient times had "had the dominion in Moab, and Jashubilehem" had become ancestors of the then present "potters" and landscape gardeners of the king. Another noticeable thing concerns others who have a bit of elaboration added to their lineage. In verse 14 "craftsmen" are named and verse 21 mentions those that "wrought fine linen." These all were just ordinary men with ordinary ability, but they stood in their places in the kingdom doing the work for which they were fitted or gifted. Their tasks might be termed menial, but they were noted by God Himself whose Son was a carpenter. "Any honest work is honorable." Long after ruling ancestors are buried and forgotten their posterity may become useful citizens in the world at large. This is true of the heavenly kingdom also since God counts on the true worth of the individual in appraising character.—PAMELL.

Saturday

DAILY READING—Luke 11:33-44.

DAILY TEXT—"Take heed therefore that the light which is in thee be not darkness" (verse 35).

Beware of moral color blindness! . . . If a color-blind engineer mistakes a red signal for a white one at an open drawbridge, the resulting calamity is as terrible to himself and the trainload of passengers as if he had deliberately defied a token of danger which he read correctly. One's danger of misreading the signals along his personal life-course is no less in the moral world than in the physical. Man's conscience, like a ship's compass, should be corrected according to a divine standard. It must be set right by a comparison with the true standard of the Sun of Righteousness, rated frequently by the Bible record and guarded watchfully, lest by careless usage its accuracy be lost and the soul in mid-ocean be without a guide. Unless you know how much your conscience chronometer slows or quickens in the various latitudes where you sail, you will never be able to learn your bearings accurately or to lay your course correctly.—H. C. TRUMBULL.

A Look at the Lesson

By REV. DON J. KENYON

For March 18, 1956

Jesus Institutes the Lord's Supper

Luke 22:7-23

GOLDEN TEXT—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Corinthians 11:26.

DEVOTIONAL READING—1 Corinthians 11:23-32.

Introduction

The conflict of the ages is hastening with fury toward its climactic encounter. In Luke 22 we observe the pitiful plans of degenerate humanity to get rid of the embarrassing problem of Jesus' life and teaching (v. 2). We also see the arch-enemy of God laying his subtle plans to assist man in his wicked program (v. 3). Bribery, sneaking betrayal, dark and depraved devices are forming in the minds of men. Murder is being planned behind the embroidered curtains of corrupted religion. Little men dig their own graves while they connive against God and His righteousness. On this sin-black backdrop dawns the day of unleavened bread. The Passover *must* be killed according to the ancient directives of a forgotten God.

The urgency of this memorial feast is pressing heavily on the spirit of the Lamb of God. These hours are divinely planned, sacred, indispensable. Christ takes His little flock underground, as it were, not as an escape from danger so much as a retreat into necessary quietness and secrecy for the ministry of the upper room.

I. The Passover Prepared (Luke 22:7-13)

(1) By appointing Peter and John to a specific task (v. 8) Jesus was seeking opportunity for the developing of the qualities of obedience, teaching lessons of humility, and thus molding leadership in His chosen circle.

(2) The circle of men who had followed Christ to Jerusalem were pilgrims in the Jewish capital and therefore banded together under the direction of their Master for the eating of the Passover.

(3) Since this was a feast that had its center in the family unit and was usually observed in the home, the question of the place (v. 9) is foremost in their minds.

(4) Verse 10 gives a double security

toward recognition. The element of a pre-arranged rendezvous is certainly apparent here. Nothing could be left to chance in this vital meeting. The man had been instructed by the Lord to be on the watch for the two disciples. He was easily discerned in the crowd because he bore a pitcher. Women usually carried pitchers.

(5) There was no public recognition to be shown. The man was to be surreptitiously followed into a house (v. 10).

(6) The "goodman" of the house was another carefully prearranged factor in this chain of secrecy. The room had previously been placed at the disposal of Christ by the "goodman." The moment has arrived now for this pledge to be claimed. The moment usually comes when Christ *asks* for the things we have professed to offer.

(7) The owner (v. 12) has already provided table, couches, vessels, as well as hospitality and privacy. It is well to note in this connection that the Lord, hunted and hounded by His enemies, left absolutely nothing to the last minute. Human and satanic devilry may and does frequently interfere with the work of redemption now as then. Our Lord was never careless in His preparation for anything.

(8) It was "found as he had said"—more than a coincidental statement in the record of this high and sacred event which was to transpire. This is the birthplace of a holy sacrament. It was chosen as carefully by Deity as the birthplace of the Messiah.

II. The Passover Related (Luke 22:14-20)

(1) "With desire I have desired"—a Hebraism indicating the intensity of longing (v. 15).

(2) "Before I suffer": this fact so hard for them to grasp was kept before them.

(3) The Passover (v. 16) would have its utter and glorious consummation in the death of God's Passover Lamb "slain from the foundation of the world," and in His defeat of all of the enemies of God (1 Cor. 15:25, 26). Calvary settled the defeat in eternity. History will declare it.

(4) Doubtless the taking of the cup (v. 17) was a part of the ritual of the Passover which was not fully related to His suffering and death until after the feast.

(5) Verses 19 and 20 are identical with the instructions which Paul received of the Lord and delivered to the Corinthians. This formula of faith in Christ remains to this day the pattern for the observance of the Lord's Supper. These elements, already part of the Passover table, are taken up by Christ and related to Him. They are then invested with new meaning with reference to His redemptive work. Thus the Passover, prophetic and ancient, is superseded by the Lord's Supper in its sublime simplicity and historical and spiritual significance. Here the spiritual meaning of the Old Testament promises are elevated into the eternal substance of His body and His blood.

III. The Lamb Betrayed (Luke 22:21-23)

(1) Judas had the honor of association

but not the joy of fellowship with Lord (v. 21). Jesus "having loved his . . . he loved them unto the end." betraying confidence and despising truth always been high treason.

(2) There was a predetermined action (v. 22) for the steps of the Savior. Heaven was not subject to the will of men. The salvation of mankind is a predestined plan of history. What God said has been; what God has said will be. That which we call prophecy is only preannounced history.

(3) Woe (v. 22) is a pronouncement of divine judgment. It is absurd to think that God is unreasonable and arbitrary in His pronouncements. Judas was as much a product of his own choices as any human being. He is certainly not "a target of a capricious God." His election as the betrayer of Christ poses no more a problem than the election of Pharaoh as the instrument to display God's power in Egypt or the election of Cyrus to the way for the return from captivity. God did not make Judas the betrayer. Judas made himself what he was. His attitude toward the Living Truth is not hard to find a Judas. We could find a thousand candidates for the job within the ranks of modern religion.

(4) The eleven, despite their human weaknesses and failures of faith, could not conceive of themselves as selling to the enemy. They were thus confident, hurt and troubled (John 14:1). They were also greedy and proud (Luke 22:24). They were not reprobate. Only one was a devil. These men fell into a trap of worldliness and carnality from which they were subsequently rescued by the good Shepherd, but only Judas ensnared himself by his perverted conscience and dishonest heart into a trap where he was securely held as a masterpiece of the art of Satan.

Our honesty with truth, living or written, will make of us a Judas or a saint. This is resident in the account of the Lord's Supper. The meaning of the Lord's Supper demands this observation. Let us heed

Missionary Treasury

January, 1956

General Fund \$288,56
Designated Specials 38,11

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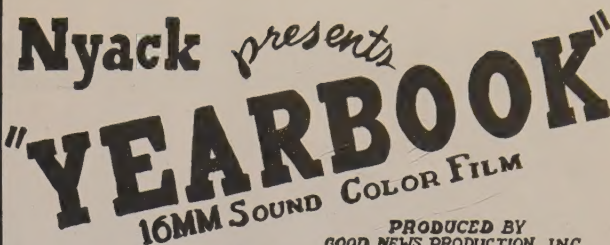
All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 44th Street, New York 36, N. Y.

Bernard S.
Treasurer.

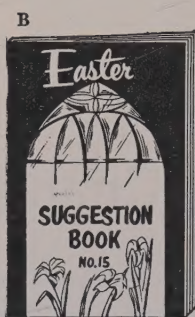
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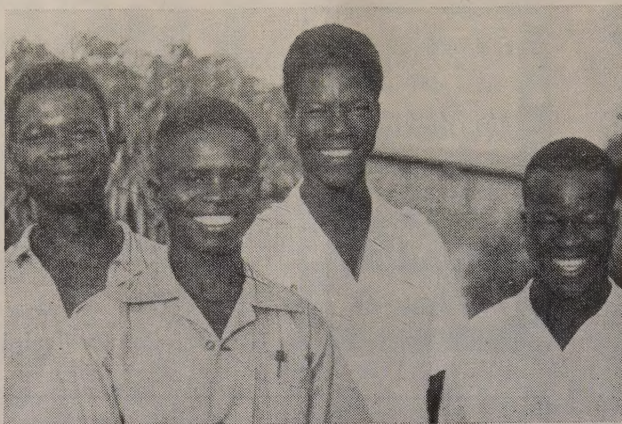
ИЮН 7, 1956



The Missionary Training Institute, Nyack, N. Y.



15



L. HILLMAN

Pierre, Josue, Luke and Ruben—representative of modern Africa and graduates of Bible school serving their own people.

Changing Africa

COMPARED with industrialized countries Africa is still primitive, but compared with the Africa of a generation ago the differences are startling.

Modern machinery is seen in fields cultivated for centuries with crude implements . . . Paths beaten hard by bare feet are now traversed swiftly by means of bicycles . . . Illiteracy is giving way. Nearly every large village has a modern school building and an increasing number of graduates are going to schools of higher learning . . . Africans are assuming a greater place of leadership in the commercial and industrial development of their country.

City populations have doubled and tripled. Factories, paved streets and housing projects are replacing thatched huts and muddy lanes. Bulldozers level whole villages of grass-roofed mud huts to make room for buildings of latest design. Africa has made a late start, but with a momentum thought impossible a few years ago material progress is being vigorously advanced.

Missionaries in Africa are alert to the spiritual implications of these changes. Taking advantage of the eager desire African young people have to learn, elementary schools for training Christian young people are being increased. Students are being grounded in the faith rather than being exposed to the atheistic influences of Communism or the solicitations of pagan religions.

Christian literature adequate in supply and quality to keep the message of salvation available to new literates is a pressing need. To meet it, more missionaries who have special gifts are devoting themselves to this ministry.

A golden day of opportunity looms before the messengers of Christ in this great land which, in spite of its material progress, is still the "Dark Continent." As wonderful as is the progress made by missions, the surface has scarcely been scratched. We must draw heavily upon divine resources and resolutely apply ourselves to meeting the tremendous responsibilities which are ours.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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